Bulletin of Anomalous Experience

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IN THIS ISSUE

EDITORIAL

There are changes coming in the social and scientific climate that will profoundly affect everyone with a personal or professional interest in anomalous experiences. The vanguard of this change goes by the name of False Memory Syndrome (FMS). FMS refers to the recovery of long-repressed memories of childhood abuse that have no basis in fact. In FMS an individual (most often a female) goes to a therapist with a problem (marriage, children, or an eating disorder, for example). During therapy, memories of childhood sexual abuse that were not present before therapy surface. The therapist accepts these memories as substantially factual, and encourages the patient to do the same. The client emerges from therapy with the belief that all or most of her problem are related to this history of abuse. The client accuses her abuser, frequently a father or close relative. The family is split apart. Sometimes the patient sues the family or the abuser.

The problem is that the rest of the family genuinely cannot remember these incidents; moreover, they are sure the incidents did not happen. They are devastated by the accusations, bitterly resentful of their family biography being rewritten and their family rent asunder, by what they perceive as a zealous therapist planting ideas in their child's mind.

Some families, especially those being sued by survivors with newly-awakened memories of abuse, go to the trouble of collecting information that demonstrates that the memories could not possibly be accurate -- for instance, that Uncle Jimmy could not possibly have molested Sally at the age of 6 because Uncle Jimmy did not even live in town or visit at that time.

Individuals who have come to believe that their memories of abuse are in fact false, the families who have lived through this nightmare, and mental health professionals concerned about the problem, have come together to form the False Memory Syndrome Foundation (FMSF). They produce an impressive information kit, consisting of a collection of reprints of scientific articles discussing the fallibility of memory, and newspaper articles about FMS. FMS Foundation also produces a regular newsletter. A book about this phenomenon was published in 1992: Confabulations: Creating False Memories -- Destroying Families by Eleanor Goldstein (SIRS Books, Boca Raton FL).

The scientific premise of FMS is that memory is not as infallible as we would like to think: Researchers who study memory and the brain are discovering the brain's capacity to construct and invent reality from the information it processes. Their studies support what poets and novelists have always known: That memory is not a fixed thing, with its own special place or file drawer in the brain. It is a process that is constantly being reinvented. A "memory" consists of fragments of the event, subsequent discussions and reading, other people's recollections and suggestions, and, perhaps most of all, present beliefs about the past [1].

FMSF advocates do not dispute the ability of the mind to repress memories; they do, however, challenge the unquestioning acceptance of all memories, especially those without factual corroboration. Similarly, they do not question the fact "that in the past there was a bias not to believe a person who said that he or she had been abused. That bias was not right. But neither is it right to

convince people to think they were abused or to destroy families [2]."

In an excellent article on this subject in The New York Times Book Review, social psychologist Carol Tavris describes FMS's concern about therapists:

> Of course, all clients in therapy are influenced by the therapist's theoretical framework. This is why people in psychoanalysis have Freudian dreams, people in Jungian therapy have archetypal dreams, people in primal scream therapy remember being born and people in past-lives therapy remember being Julius Caesar (or whoever). Yet there is a sensitive line between any therapist's normal probing for evidence of certain psychological problems and literally creating them by the force of suggestion. Wendy Maltz and Beverly Holman, therapists in Eugene, Ore., make the process explicit in "Incest and Sexuality": "It may take considerable digging on the part of the therapist," they say, "to discover incest as the course of the symptoms being experienced by the client." When does "considerable digging" become undue persuasion? On this subtle matter, the [self-help] books are silent. [1]

Self-help books for incest survivors are also cited as contributing to the production of false memories and victims. Ellen Bass and Laura Davis are quoted in The Courage To Heal as saying, "If you are unable to remember any specific instances...but still have a feeling that something abusive happened to you, it probably did....If you think you were abused and your life shows the symptoms, then you were." Many of these books, including The Courage To Heal, provide detailed "incest-survivors' aftereffects checklists" of symptoms that are broad enough to cover most complaints that females present to therapists with. As Tavris says,

> Women abused as children are indeed more likely than others to be depressed and to have low self-esteem as adults, although there is no good evidence from longitudinal studies showing that such abuse invariably causes the entire litany of women's problems. Nor does it follow that all women who are depressed, are sexually conflicted or wear baggy clothes were abused as children. Yet many are being encouraged to rifle their memories for clues that they were. [1]

FMSF opponents say that there are no cases reported in the scientific literature of iatrogenic abuse memories. They argue that FMS advocates ignore research showing that accuracy of recall increases with personal and emotional environment in the event. But the strongest and most passionate argument made by FMSF critics is that the FMS movement is really a well-funded, well-organized group of *people who have been accused of violence against women,* out to destroy the credibility of those who speak out against violence against women. FMSF critics say that this movement is motivated by fear--fear that a group (sexually abused women), long suppressed but now becoming empowered, will become spiteful and vicious and will do to their perpetrators what has been done to them. [5]

What does this have to do with anomalous experiences, and for abduction experiences in particular? Everything. The FMS literature attacks research and (especially) therapeutic efforts in anomalies: ..."remembered" past lives, space alien abuse, satanic ritual conspiracies or after-death experiences are generally viewed by mainstream professionals as evidence that the "disease of the month" is alive and well. Such practices are splinter notions, nontraditional practices so silly that they do not dignify a response...[3]

A FMSF newsletter from late 1992 carried the passage above in an article calling for "prudent therapy." Outraged parents, they say,

> ask how the representatives of the professional organizations can remain silent about to the age regression therapy as exemplified by Dr. John Mack, Harvard University psychiatrist, in which people recover memories of space alien abduction. Parents ask, "Isn't this encouraging delusions? Is this prudent practice?" [3]

That issue also carried a pair of cartoons ridiculing the abduction phenomenon.

Tavris makes a similar comment in her New York Times Book Review article

> ...And if a woman suspects that she has been abducted by U.F.O.'s, that the F.B.I. is bugging her socks or that a satanic cult forced her to bear a child that was half human and half dog, must she (and we) likewise assume that "it probably really happened"? [1]

FMSF is true to its assertion that serious consideration of these phenomena "do not dignify a response:" There is no serious discussion of the knowledge we have acquired so far about the abduction experience, or about anomalous experiences in general. All such experiences are summarily dismissed as artifacts of the mind, unworthy of study. Their position on anomalies is in sharp contrast to their frequent reassurances that some, but certainly not all, cases of reported childhood sexual abuse are false. (David Ritchey has more to say about this in a letter which follows this article).

This offhand dismissal of anomalous experiences is particularly regrettable because some of the concerns expressed above regarding false memories of child abuse are worthy of consideration in the field of abduction research and therapy. The all-encompassing symptoms checklist for sexual abuse survivors has its parallels in the abduction field (see Healing Shattered Reality, discussed in our last issue, for example). The admonition from The Courage To Heal that "if you are unable to remember any specific instances...but still have a feeling that something abusive happened to you, it probably did," is paralleled by the use of hypnotic regression, where few or no conscious memories exist, to explore suspected abduction experiences, and the expectation on the part of possible experiencers that they will be regressed by the therapist or investigator.

The question that concerns us here is not whether the abduction experience is more than simply false memories. The FMS people do not argue that sexual abuse does not exist, or that it exists but no one is traumatized as a result. Their concern is with iatrogenic abuse memories. In the same way, while some in the abduction field continue to focus their attention on proving the existence of UFOs and aliens, they may find themselves shut down by a social and scientific backlash that argues a different point: How many abductees has the field created in its efforts to explore the phenomenon (however well-meaning those efforts might be)? This backlash might be directed specifically against UFOlogy, or it

might be part of a general movement against therapy based on uncovering of long-repressed memories -- especially those predicated on fringe theories (the abduction phenomenon, whether you subscribe to an Intruders, Imaginal, or Space Brothers hypothesis, is still fringe).

I described an imaginary worst-case scenario based on such a backlash in a paper I presented at the Abduction Study Conference at M.I.T. in June 1992 [4]:

> During or after an investigation, an abductee suffers an emotional breakdown, perhaps even commits suicide. A member of the family, who is not an experiencer and who is not sympathetic to the idea of abductions as legitimate experiences, feels, rightly or wrongly, that the intervention of the investigator is in some way responsible for the breakdown.
>
> Such an angry relative might then bring a civil suit against the investigator and others involved in the study of the case, claiming negligence. Negligence involves the violation of what the court might find to be the duty of care owed by the investigator to the experiencer. If the court did find that such a duty of care exists, then the following question would be asked: Did the person who owed that duty (the investigator) conduct himself or herself to the standard of care as required of him or her by professional colleagues? If there are no professional colleagues and if no such professional standards exist, then did the investigator show the standards a reasonable person would expect? If the answer to this question is "no," then the court could find the investigator negligent, and thereby responsible for damages caused by such negligence.
>
> In this scenario, the specific charge would be that the investigator ought to have known the abductee was subject to great emotional strain because of the experience. Through the investigation, he or she had opened a "Pandora's box" without knowing how to close it or control it, thus putting the experiencer at risk.

The paper argued, among other things, for a set of standards for abduction research and therapy -- one which a court could consider because a large group of professionals had been concerned enough to examine the question. (The court would, however, not be obliged to accept these standards.)

The debate propelled by the FMS Foundation is going to change the focus of the argument in abduction circles from the nature of the abduction phenomenon to the scientific and social responsibility of abduction researchers and therapists as they explore the question and try to identify and help experiencers. FMS raises legitimate concerns, with serious moral and ethical implications for the field of abductions. The concerns are worthy of study, even if we do not care for the way they are presented.

FMS, and the issues it represents, is like a locomotive coming down the track, straight at us. The professionals on the advisory board of the FMS Foundation -- professors of psychiatry, psychology, and sociology, including acknowledged experts in hypnosis and dissociative disorders -- are prestigious, articulate and knowledgeable. Furthermore, the considerable force of consensus reality is behind them. We can use the knowledge and insight provided by this group to encourage a constructive dialogue and improve our work, or we can fall into the trap of opposing FMS on the grounds that it is another "debunking" group. If we choose the latter course, we risk a backlash that could isolate experiencers even more than at present.

For more information on the False Memory Syndrome Foundation, contact them at 3508 Market Street, Suite 128, Philadelphia PA 19104; Telephone 215-387-1865; 800-568-8882

David Gotlib M.D.

References

1. Tavris C. *Beware the Incest-Survivor Machine.* New York Times Book Review, January 3, 1993.
2. FMS Foundation Newsletter, December 5, 1992, page 4.
3. ibid, p.3
4. Gotlib D. *The Abduction Investigator's Duty of Care.* Proceedings of the Abductions Study Conference of June 1992. In press.
5. Comments made by presenter at Harvard Psychiatry Grand Rounds, March 31 1993.

FMS AND ANOMALOUS EXPERIENCES

Further to our discussion of False Memory Syndrome and the FMS Foundation, here is a letter from David Ritchey, a hypnotherapist in Vermont, to Pamela Freyd, executive director of the FMS Foundation, concerning some comments in their newsletter (referred to above) on anomalous experiences.

As a hypnotherapist, I know a fair amount about the iatrogenic creation of memories and have devoted considerable time and energy to attempting to convince some of my colleagues that not all memories of child abuse are objectively valid. I have also argued, at length, that the FMS Foundation is not a "public relations front for perpetrators", that you take a balanced view, that your position is not that all memories of childhood sexual abuse are false, but rather that some can be false. Now I feel as if you have pulled the rug out from under me.

In your December 5, 1992 newsletter, you say "remembered past lives, space alien abuse, satanic ritual conspiracies or after-death experiences are ... splinter notions, nontraditional practices so silly that they do not dignify a response." So much for objectivity and a balanced view! If we are truly working to understand these phenomena and to heal the psychological pain that they cause, we can ill afford to take positions which lead to polarization of opinions. And we are talking about opinions, here, we are talking about beliefs. How effective would you be in your work if you were to talk about belief in the Godhood of Jesus Christ as "the splinter belief of a small minority of individuals which is so silly that it does not deserve the dignity of a response?" I feel that your credibility (and mine by association) suffers tremendously when you make such didactic statements.

Much of my practice involves working with individuals whose subjective experience is that of having past-life memories, alien abduction memories, ritual abuse memories, or after-death memories. I work very hard to ensure that I am not responsible for implanting such "memories," but where they do exist, I work with them as if they were real. And for the individual, in their

subjective reality, they are in fact "real." They may or may not be real in objective reality -- that's something which I submit none of us will know with absolute certainty in our current lifetimes -- but to dismiss these perceptions as "delusions" is doing a great disservice to the individuals involved and to our search for the truth. Do you really wish to be so arrogant as to assert unequivocally that these phenomena are "so silly that they do not dignify a response?" After all, there was a time when "everybody" took a similar position relative to the earth's being spherical and its revolving around the sun.

I certainly sympathize with your concerns relative to some of the mindless attempts to discredit your work, but responding in kind is not the way to accomplish your objectives (at least as I understand them). Please, let's get out of the name-calling business and get on with a search for the truth.

David Ritchey

MISSING EMBRYO/FETUS SYNDROME

Richard M. Neal Jr., M.D. is a specialist in obstetrics, gynecology and infertility. The following notice is intended for UFO Researchers, UFO Investigators, and Female Abductees.

In recent years numerous female abductees have related that alien humanoids have intervened in the removal of an existing pregnancy or have inseminated female either directly or artificially (the so called missing embryo/fetus syndrome). However my research has not shown one documented or verified case that such events are occurring.

In putting out this memo to UFO researchers/investigators as well as female abductees, I would like for them to submit to me the following information:

Doctor's verification of pregnancy, medical records with ultra sound scan, D&C's, etc., to document that this has occurred.

All information will be reviewed by a Blue Ribbon Panel Committee. I am offering $500 to any case that shows without a reasonable doub thhat a female abductee has had a missing pregnancy.

Send information to: Richard M. Neal, Jr., M.D. 4193 W. Redondo Beach Blvd. Lawndale, CA 90260

SLIDE AND MORE FROM HILARY EVANS

We have received a number of inquiries from "electrical sensitives," people around whom electrical and electronic equipment tends to malfunction. The New Being Project (BAE, Vol. 3, No. 6) is one group studying such cases. Another, Hilary Evans' Street Lamp Interference Data Exchange (SLIDE) project, focuses on one subgroup, people who seem to cause street lamps to go on or off. SLIDE was discussed in BAE back in 1991 (Vol. 2, Nos .1 and 3). Hilary's letter, below, starts off with an update on SLIDE. We would greatly appreciate any information from readers regarding this phenomenon. Now to Hilary's letter:

The situation with SLIDE is that ASSAP (Association for the Scientific Study of Anomalous Phenomena) is about to publish my situation report, which sets out the nature of the phenomenon and our current evaluation of it. You will, of course, receive some copies... *[I will present this report in BAE as soon as I receive it -- Ed.]*

We have reached the point where some more sophisticated study is called for; but in the present climate, who can imagine a university department or any such body wasting time and money on such an unprofitable subject? So what we are probably hoping for is some retired businessperson or scientist, with time to spare and not too concerned about being financially rewarded for his/her trouble. There must be many such people if we could only make contact with one of them...

Meanwhile, I continue to enjoy the cut-and-thrust of your contributors' input. If the current abduction mania achieves nothing else, it will have served a great purpose by forcing us all to confront the issues involved in the fabrication of alternate realities. I am sure that when posterity has the chance to view it in perspective, the current debate will be seen as some kind of watershed, when professionals in medicine and the behavioral sciences had perforce to take cognisance of the extraordinary creativity of which the human mind is capable when circumstances require it. Indeed, it could even be that we shall wake up one of these mornings to find that Cinderella-parapsychology has slipped quietly into the Palace of Science by the back door, when everyone's attention was otherwise engaged, and is sitting comfortably ensconced in the council chambers with an 'I-told-you-so' smile on her face.

Why, only this morning I sent off a paper to a French sociological review, in which I showed that it is impossible to arrive at any meaningful explanation for the entity enigma -- visions, apparitions and that lot -- without accepting some of the concepts which the societies of psychical research have been urging on the world for a hundred years -- in vain.

Whether that makes me a skeptic or a believer depends on your point of view.

Hilary Evans

COMMENT ON "ABDUCTIONS AND ABORTIONS"

Filip Coppens of Belgium produces Viewed From Above:, a newsletter dealing with anomalies with a historical flavour. A sample issue he sent me had reviews and comments, books dealing with shamanism, ley lines, the Vikings and what they may have known about Atlantis, and a book review of Graham Hancock's The Sign and the Seal: The Quest for the Lost Ark of the Covenant. Mr. Coppens sent along the following comment on Dennis Stacy's article from BAE Vol. 3 No. 5 on "Abductions and Abortions." For information on VFA write Filip Coppens at Dendermondse Steenweg 56, 9100 Sint-Niklaas, Belgium.

Though Mr. Stacy's article in BAE was highly interesting, it was also highly demagogical, but perhaps that's just because Mr. Stacy has learned how to write a good article as a result of being editor of Mutual UFO Journal.

For starters: it is true that the reports say the abductors/aborted have large eyes, even staring eyes. No-one, however, has accusatory eyes, especially not when that person doesn't mimic, as the abductors do. We perceive those eyes as accusatory, but they might very well look at us with understanding for the unpleasantness of the situation or even with compassion. Perceptions are a result of thought-patterns in the abductee and are really not linked to the abductors or how they look with their eyes.

Second: Mr. Stacy lives a long way from Spain and Italy, but as he writes about those nations, he should know some basic facts about them. True: Spain and Italy are Catholic countries, but that is largely appearances, like presidents appear to be nice guys during their campaign, until ... But Mr. Stacy, correctly, hinted at that. The real reason, however, for why Spanish and Italian families have few children is that both countries are rather poor countries and can't support large(r) families. Both are also in rather bad economic positions at this moment (which country isn't when you read the newspapers?) and it is a fact of demography that parents think less about making children when they believe those children will have to grow up in (possibly) bad conditions. As always, there are exceptions, but this is the general rule and Mr. Stacy was talking in general, so...

I don't see how you can compare "UFO situations" 'between the U.S. and ANY European country, perhaps save Britain. Most European countries are still unable to read ANY book on UFO abductions in their mother-tongue and don't know ANYTHING about greys abducting people at night as nobody is reporting these events in the press or wherever. Plus: it is entirely possible the greys only operate on U.S. soil and if they do (though there is no material to conclude that they do or don't), you simply can't compare this with any other nation.

Third: Though America as a society may be divided on and bothered by the abortion issue, that doesn't mean the abductees are bothered by that. Mr. Stacy fails to show this, though may be forgiven for that as it seems Mr. Stacy's opinions on "UFO abortions" are newly born ideas. Nevertheless, it would be very silly, I believe, to say that they have "nightmares" (i.e. abduction experiences) because of this. Does anyone have nightmares (for lack of a better word) because the price of oil went up or because Nixon had to step down as President? Perhaps someone will and has ... but five million Americans?

And how to explain that all these people, five million remember, have about the same nightmare about an abortion? Why doesn't anyone dream that the aborted child crawls out from under the bed, a knife in hand (or vacuum-cleaner in hand, to have analogy with how the fetus was killed), and kill or suck up the 'abductee'? Or why not "dream" a whole army of aborted children are found in your bathtub while you want to have a lie-down in it? The similarity could, I feel, only be explained if you are an adept of the theory of the archetypes of the dreams (theory by Carl Gustav Jung), but that is not what Mr. Stacy is trying to get at, so ... And why should a "dream" about aborted children most often involve jumping through a window, entering a space which looks very much like a craft (controls, chairs, desks...)? And how to explain some abductees begin, to show "paranormal" gifts, whether these are jumping traffic lights or switching-off TV-sets (a gift when it is a bad program they are showing at that moment)?

Fourth: Children have abduction experiences as well. Some only remember them later on, which might be ascribed to projecting a current opinion into a distant memory. This certainly happens in daily life, though I haven't any material on whether it frequently occurs during hypnosis as well, which is the state in which most of these distant memories are made conscious again. Some abductees remember them even during their childhood. How many children are bothered or even show an(y) interest in the abortion issue? Most five-year-olds don't even know where children come from, even if they have watched numerous films or series in which sex was shown and talked about. Still, they have abduction experiences. It has also been shown that the partner, should the abduction take place at night in the bedroom, knows what is happening to his wife or her husband but somehow strangely sleeps through it. Does this sound like your regular nightmare, whether it is about an abortion or not? Now this may not be hard evidence (it isn't), but it [represents] questions and problems Mr. Stacy should have addressed or, hopefully, will address after he has read all this.

I have many more counterarguments, but I think I have put enough forward, either to seriously question Mr. Stacy's theory or force him into expanding on his defense of his theory. Should Mr. Stacy be able to counter my arguments, I will be happy to put more forward.

Filip Coppens

DENNIS STACY ON "ABDUCTIONS AND ABORTIONS" AND "ALIEN ABDUCTION WORKLOAD"

Permit me if I may to respond to the comments of both Dr. Leo Sprinkle and Bob Durant, which appeared in the Feb. 1993 BAE and address different portions of my theory. First, Leo, whom I cherish as a friend, misstates the theory entirely when he says that it proposes that "UFO abduction memories stem from abortion experiences." In fact, the theory suggests that the "typical" abduction involving genetic sampling of the sexes and resulting in a hybrid baby can be "read" as a psychological drama whose dynamic roots may be traceable to repressed feelings of guilt (and/or shame, etc.) about what abortion (miscarriage, etc.) means and how those meanings resonate in the individual and collective consciousness. One need not necessarily have had a physical abortion to be "moved" by the subject in all of its ramifications. To oversimplify: a fundamentalist Christian (male or female) who would never consider an abortion could still have their personal psyche disturbed by others who do and have. Again, fetal imagery being now manifested throughout our society and culture (via news of premature and test-tube babies, graphic anti-abortion tract literature and so on, including, yes, even contemporary UFO literature!), one can easily catch the fever without necessarily having to carry the virus, so to speak.

Sprinkle's response seems to be "Don't bother me with big numbers, either: my mind's made up!" So be it. Anyone who is not inclined to wrestle with the implications of the Roper Report numbers I cited is certainly under no compunction to. The shame is that I suggested several ways in which my theory could be tested (and solicited others). Since Sprinkle, a psychologist, processes a number of alleged abductees each year, it would be relatively easy for him to put the theory to the test by including a couple of questions about an individual's past history of, and present attitudes toward, the aborting of human fetuses simply to see if there is any direct correlation or not. His expressed attitude instead is, "Thanks, guys, for the theories, but when are you going to wake up and realize that physical aliens are behind the phenomenon?" Sprinkle and cohorts can engage in efforts to communicate with these alleged entities as often and as long as they wish; my only prediction is that, scientifically (in terms of a better aspirin, an end to war or whatever), such attempts will come to nought, both for now and the foreseeable future, just as past attempts at channeling "higher intelligences" resulted in reams of mumbo-jumbo and little else, if anything, of a practical nature or self-evident value to humanity at large.

My own awakening is scheduled to occur as soon as the Roper numbers add up, which they show no sign of doing, and which brings us to Bob Durant's attempt to rationalize or justify those same numbers, an exercise, I'm afraid, which can be compared to counting the number of dancing angels on the head of a pin. In fact, his arrival at 12 "alien-hours" (assuming a six "man" crew and two hours) per abduction only vastly complicates the original figures by an additional factor of 12 or more.

Durant's own figures suggest that there are 1 million abductions per year in the U. S. alone, or 22 million worldwide, thus 50 million U. S. abductions over 50 years, and a projected 1.1 billion abductions planetwide over the same period. He proposes that "only" 500 crews of aliens, each six in number, for a total of 3000 aliens) could easily "handle" the U. S. abduction count alone. But again, this has to be multiplied by a factor of 22 if we assume the phenomenon is global in nature. Now we're talking 11,000 crews and 66,000 aliens, which implies that 11,000 UFOs are overhead around the world at any given hour. Again, this assumes each crew is on duty 24 hours a day. If a crew only worked 12 hours a day, the number of aliens needed would double, and so on.

Indeed, the numbers are apt to be much larger than that, considering that the average abduction crew of six might require anywhere from two to ten back-up personnel each to support their abduction activities, just as a modern aircraft carrier requires 5000 personnel to support what amounts to an active group of 100 airplanes, or a ratio of 50 to one. Put another way, a crew of six can probably fly a 737, but that same crew is actually supported by tens or hundreds of "unseen" individuals on the ground, from baggage handlers and ticket-takers, to mechanics and flight controllers. In fact, these figures are much like the Eveready Rabbit: they keep on growing and growing and growing ... with no end in sight.

By way of another example, a conservative estimate might suggest that some 100 million hybrid babies have resulted from all this frenetic abduction activity. Where are they housed and fed? Who makes their formula and runs the nursery, changes the diapers and disposes of the garbage? And remember: all this activity has to be covered up, too, presumably by our government in close cahoots with other governments around the world. How many human hours would an exercise of that magnitude require? Probably something on the order of an Aggie joke that takes 12 men to screw in a light bulb: one to hold the light bulb and eleven to turn the ladder. Given government efficiency in other more public matters, this would probably make the much-vaunted and supersecret MJ-12 agency -- the alleged author of the UFO cover-up conspiracy -- the world's single largest employer. If even remotely true, surely we could have expected a bona fide equivalent of the Pentagon Papers by now, not to mention a couple of hundred disgruntled whistle-blowers at the least, who, upset over having their health benefits canceled or forced to take early retirement, are now more than willing to come forth and sell their eyewitness stories to "A Current Affair" or "Inside Edition."

But, no. For whatever reason(s), this massive, half-century-long abduction of human beings continues virtually unnoticed by the world at large, save for a handful of brave ufologists and the few medical professionals who are in the know.

Obviously, Durant and I could bat numbers back and forth for decades. I still maintain that it is the simple scale of the Roper Report numbers that won't wash. I'm not arguing that no abductions take place, or that UFOs don't exist. What I am saying is that neither exists on the scale implied by the Roper Report. Its assumption of what constitutes an actual abduction could be seriously flawed, for instance. On the other hand, if its numbers are to be taken literally (as some people seem wont to do) then its implications are clear: the abduction phenomenon as presently understood (and popularized) can't conceivably be a linear, physical phenomenon as such. The alternative assumption is that the vast number of abductions indicated by the Roper Report must of necessity be fundamentally psychological in nature. I have simply tried to outline what I think the main impulse for that psychic experience might be.

Aside from the issue of the actual logistics involved in any alien invasion of this magnitude, there is another fundamental and philosophical flaw in the so-called "logic" of the New Revised Abduction Scenario worth considering: it simply doesn't make sense in the light of our own contemporary earthbound knowledge regarding genetic engineering, in vivo fertilization and any number of other medical disciplines and procedures. Presumably, our own science and technology should be obsolete by several hundred or thousand years when compared with that of our extraterrestrial abductors. Yet the aliens persist in medical practices that, by contrast, can only be considered absurd or medieval in character. If they can "beam" an entire body aboard a UFO, why not simply beam up the requisite sperm or ova? For that matter, why abduct any individual repeatedly over the course of his or her lifetime? A good veterinarian could probably extract several million sperm from a prize bull in a single afternoon, sperm which could then be preserved and distributed among any number of recipients without having to re-abduct that particular individual animal ever again.

We now stand on the threshold of being able to pick and pluck specific genes from individual strands of DNA, along with the ability to recombine them almost at will. Should our alien invaders be any less proficient? By all reason, shouldn't they be even more technologically proficient, assuming (as many do) that they hail from a wasted, dying world and that their very survival depends on human genes? How fortunate they were to have found us!

Cynicism aside, however, there is simply no reason for any self-respecting and technically-literate alien intelligence to go on abducting millions of Americans and billions of Earthlings in a mindless quest for more and more sperm and ova, unless the exercise happens to be a particularly perverted form of spectator sport. No, we have met the enemy, Pogo, and I'm afraid they are us.

Dennis Stacy,
Editor MUFON UFO Journal

STACY REPLIES TO COPPENS

As I received Filip Coppens' comments on "Abductions and Abortions" well in advance of the deadline for this issue, I forwarded them to Dennis Stacy, who promptly replied as follows:

As briefly as I can, I'll try to answer Mr. Coppens' questions, although I believe a closer reading of my original article on his part might have resulted in fewer of them being asked in the first place.

My use of the word "accusatory" is of course in a symbolic context and refers to concepts of eyes as such (of watching and being watched), of God and conscience, and by extent of the latter, guilt. Interestingly, the title of Raymond Fowler's latest book on abductions is The Watchers, which implies both higher powers watching over the Earth and its people, and of course an Earth and people that need watching over, presumably because we have "sinned" by polluting our environment and otherwise violating the natural order of things, a string of events that began when Adam and Eve saw that they were naked, and so on.

Mr. Coppens' assumption that the relatively low Spanish and Italian birth rates are based on an awareness of poverty simply doesn't make sense. Traditionally, the more well-off and educated the parents, the fewer number of children per family, not vice versa. In fact, if he were right El Salvador and Guatemala, which are also Catholic and poorer than either Spain or Italy would boast demonstrably lower birth rates, as would China and India. Moreover, Mr. Coppens' contention that Spaniards and Italians are only nominally Catholic was precisely one of my points. Papal bulls and edicts don't carry the weight they once did, hence less psychic conflict over the act of abortion, the use of birth-control, etc, etc. Less conflict, less abductions.

His contention that one can't compare the abduction rates and experiences of one country with those of another is simply baffling. Why not, pray tell? Sociologists, psychologists and economists compare everything else between countries on a daily and annual basis, from wage incomes and birth rates to alcohol consumption and gasoline taxes. I wasn't aware that UFO abductions were somehow exempt.

Similarly, his assumption that most of western Europe is somehow ignorant of, or cut-off from American abduction cases, including reports of Grays, demonstrates either incredible ignorance or willful blindness on Mr. Coppens' part. It would take too long to list specifics, but surely Mr. Coppens has heard of books and articles from one language being translated into another, of movies like "Close Encounters" being dubbed into the local language, and of native speakers writing in their own tongue. My own articles and interviews alone have been translated and published abroad in Japanese, German, Dutch, Spanish, Norwegian and Swedish in particular. I can name, offhand, at least three European magazines that cover the UFO phenomenon,

abductions and greys included, at various length and depth: *Bres!* in Holland, *Esotera* in Germany and *Ano Cerro* in Spain, the latter being the most widely distributed of all. Last year a Spanish UFO encyclopedia commissioned me to write a lengthy article on "Abductees Who Never Returned." It is true, thanks to tabloid TV programs like "Hard Copy" and "Inside Edition," that American society is probably more saturated with the abduction phenomenon; and if he wants to argue that a cultural template for the abduction experience now exists in this country, then I couldn't agree with him more.

He also asks why Americans don't have nightmares about President Nixon resigning or the price of oil. I'm sure at least one American does! I'm also sure that if Mr. Coppens would put his mind to it, he could see a distinct difference between a presidential resignation and the abortion of one's own flesh and blood in terms of their potential for generating inner conflict, including feelings of individual remorse and guilt. Indeed, millions of Americans slept better after Nixon resigned. And however high the price of gasoline goes, it's hardly in the same league as the highly personal act of abortion, particularly not when more than half of your fellow countrymen consider the latter to be an act of murder. If Mr. Coppens believes my expressing the contrast in such stark terms is sheer demagoguery, so be it. In this case, however, I'm afraid it's he who is too far from America to know what is going on in terms of the social crisis in this country over abortion.

Similarly, Mr. Coppens wonders why parents don't have nightmares of children crawling out from under their beds with knives clenched between their teeth. For all I know, they do. The point is, such nightmares aren't reported as abductions.

As for the dream and nightmare aspect of the abduction experience in general, again Mr. Coppens need only read David Hufford's *The Terror That Comes in the Night*, a phenomenological study of the supernatural assault tradition. Or he could consult David Jacobs' recent *Secret Life*, wherein abductees themselves frequently describe events as taking place in a dreamlike or drugged state.

Why are all abortion and/or abduction "nightmares" the same? The best-kept secret of abductionology is the fact that they aren't. Indeed, there is a great deal of variation, There is also a good deal of conscious or unconscious deselection in the original investigation process. Just as individual investigators select certain types of cases to follow-up, so do some abductees select (or deselect) their investigator. Thus, to seriously oversimplify, Leo Sprinkle tends to work with more benign "contactee" types, whereas Jacobs and Hopkins tend to work with those who report more disturbing encounters.

Why do some abductees report paranormal gifts after their experiences? Who knows? Why is it that millions more don't? No theory -- not even mine! -- can pretend to account for each and every instance of anything. By way of example, Peter Hurkos claimed that his clairvoyant abilities arose as a consequence of a serious fall off a ladder. Does that mean that any theory attempting to account for clairvoyance must of necessity begin and end with a near fatal fall?

What about children who report abductions? Children "report" a lot of things. Does Mr. Coppens pretend to take all such reports seriously and on an equal physical footing? The real question is how many children report abductions outside a family context of UFO encounters, and why those reports haven't surfaced in large numbers in either the pediatric or psychiatric literature previously if they really represent a widespread physical reality?

Also, the overwhelming majority of abductions remain a relatively solitary affair; well-documented cases involving multiple witnesses are rare. Often as not, partners lying alongside a "victim" have no recollection of anything having happened whatsoever. The abductee him or herself commonly reports being physically paralyzed and unable to cry out.

As for how people can literally be beamed aboard a UFO through solid walls and windows, I'm afraid that's a problem for Mr. Coppens' theory, not mine. (Sensations of floating and flying are common in both dreams and out-of-the-body experiences.) But assume the aliens have that sort of advanced technology: why not simply beam up the requisite sperm and ova as opposed to the entire individual? And why reabduct the same individual over time? We can clone and recombine genes, why can't they? As Mr. Coppens likes to say, there are many more questions in the same vein. I'll answer his, if he'll answer mine.

Dennis Stacy

NETWORKING

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In addition to a full-time practice in clinical hypnotherapy, I am associated with Budd Hopkins and am seeing an increasing number of "abductees". I also have been designated to train my fellow certified hypnotherapists. I welcome referrals and hope to see regional networking with therapists with similar interests and concerns.

VIDEO REVIEW: SKY MAGIC : REVISIONISM AT WORK

Sky Magic is the catchy title of the most intelligent treatment of the subject of UFO abductions that I have yet seen on the big screen or the little screen. This special, sixty-minute program was shown across Canada on the CBC-TV Network on 13 Oct. 1992. Seen on prime time, it introduced the fall season of *Man Alive*, the Canadian Broadcasting Corporation's widely watched omnibus series devoted to what might loosely be called "values." The program was seen by 1.14 million Canadians, a larger-than-anticipated audience. *Man Alive* is sold in a number of foreign countries so the program may turn up on your television screen sometime soon.

The new host of the series is a soft-spoken broadcaster named Peter Downie. The present program was written and directed by veteran producer David Cherniack whose name now and then crops up in ufological literature--noticeably in books by Budd Hopkins and Jacques Vallee. Over the years Cherniack has written and directed major productions on borderline subjects, including one excellent program on Extraterrestrials and another on the Dalai Lama and the Tibetan state oracle.

Cherniack's sixty-minute program on Extraterrestrials was called *The ET Hypothesis* and it concluded *Man Alive's* season on 1 April 1987. (I assume the fact that it was shown April Fool's Day to be a coincidence and not a simultaneity!) That program was a ground-breaking attempt to deal with the subject of alien abduction. The present program, Sky Magic, might be seen as a revisionist look at the same subject.

I find the wording of *Sky Magic's* subtitle "UFOs / Myth and Reality in the Modern World" to be unwieldly, but I suppose it is accurate enough. Downie's introduction strikes the by-now standard bells: "Flying Saucers? UFO encounters? Alien abductions? Is this the stuff of the tabloid press? Or is this a new myth for the modern world?" The rhetorical questions are never really answered; indeed, they are only indirectly addressed. For those questions to be probed, the show would have to feature a debate between a proponent (like Stanton Friedman) and an opponent (like Philip Klass). But those Punch-and-Judy shows are rapidly becoming things of the past--for which, small mercies!

Instead of a debate between foes, Cherniack concentrated on the probes, opinions, and insights of men (there are no women in his cohort) who are involved in determining the nature of the experience and in providing therapy for experiencers. The word "imaginal" was never uttered but what it entails was heeded. A skeptic who watched the show would be irritated that public money (the Canadian taxpayer's) was being spent on a program that somehow equated anomalous trauma with UFOs and ETs; a proponent of the Extra-Terrestrial Hypothesis would be restless that the producers straddled the fence on the subject of the objective status of UFOs and ETs. The latter response is one of the reasons why I judge the program to be such a thoughtful and intelligent examination of the subject, so unlike most American commercial television treatments.

The production values are pronounced: hyper-real images (like a UFO-eye view of the urban and rural North America landscape--it seems that the act of "hovering" produces an sense of intermittency rather than continuity) and haunting background sounds (some natural, some insect-like). The choice of interviewees was informed, though I felt that more use could have been made of theorist Keith Thompson who expressed the interesting opinion that UFOs and ETs constitute an "infinitely intelligent phenomenon."

Some initiatives were still-born. It seemed as if the program was about to cover the conference on abductees at MIT; instead, it covered an informal group of conferencees who met around a large table at an inn outside Boston where they agreed with each other about the pressing need to understand the trauma that attends so-called UFO abductions, about the unique nature of the trauma, and about its therapeutic implications. The discussion was on a high level, yet it seemed that the discussants were bending over backwards to agree with one another when they were not trying to be ultra-reasonable and pragmatic.

A fair amount of time was dedicated to interviewing a group of men, led by Rusty, who experienced strange optical and other phenomena and time-loss in a motel room. There was no interpretation of this case, perhaps because none was possible outside any theoretical context.

An attempt, led by Thompson, was made to set the UFO phenomenon in an historical and social perspective through a consideration of the wave of airship sightings across the American continent in the 1890s and then the pivotal Arnold sighting. The visuals here were impressive, but the historical line of inquiry led nowhere.

A good deal of time was devoted (wrongly in my opinion) to the Roswell incident. Interviewed were the old-timers: press-officer Walt Hault, Phyllis McGuire, daughter of the local sheriff, and Glen Dennis, the mortician who tells the intriguing story of the nurse who saw and smelt the alien bodies with four fingers tipped with suction-cups. Their testimonies were intriguing, as are all such first-person interviews and memorates, but here they were somewhat beside the point. The program, after all, was moving towards an understanding of the abduction phenomenon, not towards a consideration of crash/retrieval cases and conspiracy theories.

Budd Hopkins spoke about "a small, odd child"--the result of hybridization. David Gotlib, the physician and therapist (who is also the publisher of this bulletin), was one of the two foci of the program. He appeared time and again to express compassion for experiencers and concern over the "meshing" of personal experience and cultural

contamination. He arranged to display the cover of Hufford's book on the Old Hag Phenomenon, a visual act that counterpointed the message of the "abductionists" and Extra-Terrestrial hypothesizers.

A number of male and female abductees expressed their insights and concerns. One abductee vividly described feeling like a polar bear, immobilized, tagged, and then set loose again, entirely ignorant of the aims of his captors and their highly efficient technology.

The program's most powerful sequence involved Dr. John Mack and a personable and well-spoken abductee named Peter. Rather than hypnotically regress his patient on camera, Dr. Mack, arranged for Peter to listen to key parts of his regression on audiotape. The tape caught the sounds of Peter's distress; on hearing them, he re-experienced some of the distress and tears began to well up. He was particularly distressed by "the deepest part of the terror" which he defined as his recognition of "the human qualities of them." The alien is not wholly "the other," but partly human.

Mack was the other focus of the program, as he was concerned to move beyond therapy into theory that would reconcile anomalous trauma with present-day psychiatric principles and practices. Choosing his words with care, he said, "In my own heart of hearts, I know that something is going on of extraordinary importance here. I don't quite understand it. I don't even call it extraterrestrial. I don't have language for it....They [experiencers] are authentically reacting....There simply is nothing in the sophisticated field that can begin to account for it. It's a mystery of the most extraordinary importance." At present at least, Mack is more comfortable with the word "extraordinary" than he is with the word "extraterrestrial."

Unlike Mack, Peter Rojcewicz stressed the ordinary rather than the extraordinary nature of the experience. Rojcewicz based his interpretation on the study of world folklore, religion, and philosophy, and he traced the threads of the experience back through time. He talked about the witches and devils of tradition and about fairy-lore abductions, including the theft of children and their replacement with "fairy facsimiles." I am sorry that Mack, who argued for the uniqueness of the contemporary phenomenon, was not directly confronted with Rojcewicz's view that UFO abductions are no more and no less than contemporary expressions of age-old psychic strains and cultural considerations. I am also sorry that no attempt was made to relate UFO abductions to psychic phenomena generally.

Kenneth Ring spoke well, yet I had the feeling that he is more at home lecturing than panelling. It seemed he wanted to deliver lectures about the psycho-social-cultural nature of consensus reality and the role played by alien messages. He said, "I feel that these feelings are a corrective for a paternalistic, materialistic society and culture."

The program took an odd and I believe unsatisfactory turn in its last quarter, when it featured the life and work of one of the abductees who participated in discussions in the first part of the show. Dane O'Hara, a Provincetown-based poet and gay activist, is articulate, intense, and sincere; but he is also a bit of a bore. He read his poetry to friends in his house and to listeners in the studio of WOMR 91.9 FM--a veritable gay abductee poetic evangel. He presented a creation myth of his own devising for gays and lesbians titled "The People Who Could Reflect the Clouds." His Kahlil Gibran-like message? "Love each other. That is the best weapon that you have....Your understanding of this will be your own reward." (W.H. Auden said is so much better: "We must love one another or die.") I suppose O'Hara's contribution showed how it is possible to relate cosmic considerations to everyday concerns, but it seemed essentially idiosyncratic and somehow inconsequential.

Here are some additional program highlights that remain with me:

* Gotlib was insistent on taking "a purely phenomenological approach: Something anomalous happened to this person."

* When at one point Ring was waving his arm to make a point, Gotlib reached over and gently lowered Ring's arm so as to give the camera an unobstructed view.

* Ring offered a pregnant observation: "The UFO is a kind of koan, a cosmic koan. It's meant to baffle, it's meant to confound." What this brought to my mind was the images of the imperturbable Zen master who handles all contradictions with a wan smile and the Trickster figure who, rather like the confidence-man and his evasions, is never there when the chips are down.

* Eric Jacobson suggested that instead of one "meaning" for the phenomenon, it means "four, five, six, or seven different things."

* Mack wished to reconcile science and experience: "the phenomenon seems to be shattering our paradigm of reality." He went to say that the phenomenon would make no sense whatever to scientists as long as modern science rejected consciousness as "an instrument of knowing." This latter notion looks to me like a growing point.

* Mack made an observation about contactee and abductee experiences being laiden with "interpretation" when he quoted his Department Chair as complaining to him, "It's that spiritual stuff that drives me nuts."

If *Sky Magic* is a marker for the direction that ufology will take in the future, the field will be increasingly characterized by the work of sympathetic therapists and mainstream medical theorists. The focus of future endeavours will be the situation and suffering of the experiencer, rather than the experiencer's sense of vision or mission. The work of Hopkins and David Jacobs will be subjected to increased methodological scrutiny; no longer will their work receive unrestrained raves from one quarter and rabid ridicule from another. None of the participants made any references to the various UFO centres and organizations with their hierarchies of field investigators and area representatives. Nothing at all was said about those computer specialists who threaten to print out details of all the sightings since the time of Adam that are recorded by annalists, historians or journalist, codified in terms of CE-I, CE-II, CE-III, etc. Nor was anything said about "physical traces." There may have been a passing reference to Jacques Vallee, but even his body of work seems to have been sidelined or

superseded. Ufology has begun to look like clinical neurology the day Sigmund Freud developed the "seduction theory"--and with it psychoanalysis (the development of which is only now entering its revisionist phrase). By now the field of ufology has been well seeded and may be over-cultivated. Perhaps the coming harvest will accrue to "the medical materialists" (to use the phrase introduced by William James, psychologist, philosopher, and student of religious experiences). If so, *Sky Magic* constitutes a major revisionist look at UFOs and ETs. It seems that the ufological "magic" is indistinguishable from "medical science."

John Robert Colombo

SYMBOLIC MESSAGES: A STUDY OF "ALIEN" WRITING

Mario Pazzaglini, Ph.D., is an Assistant Prof. Dept. of Psychology at the University of Delaware. He has a long-standing interest in "alien" writing. He has collected samples of such writing people claim they obtained directly from alien sources through various means -- by looking at them and copying them down, by objects in their possession, or through mental connections. Symbolic Messages is an insightful discussion of the analysis of such samples. It is valuable reading on many levels. I found it an enjoyable and surprisingly accessible introduction to the study of writing and other symbolic systems, both ancient and modern, and their application to the study of "alien" writing. The book also presents the study of "alien" symbols as a model for the enterprise of understanding alien intelligence. Symbolic Messages is another example of how the study of anomalies, when properly approached, is an excellent tool for developing clarity of thought and logical, rational thinking.

Symbolic Messages is available for $30 plus $2.95 postage and handling (US dollars) from Arcturus Books Inc., 1443 S.E. Port St. Lucie Blvd, Port S. Lucie, FL 34952 Telephone (407) 398-0796.

Dr. Pazzaglini is interested in studying more samples of alien writing. You can contact him at 523 Capitol Trail, Newark, DE 19711. If you are sending him materials, he needs written permission to use and publish them (without such permission, the material is practically unusable). So, along with your samples, I suggest you include a letter of permission that reads as follows:

> I, _________, give permission, from this time forward, for the use of the enclosed materials for research, study, and publications. I understand that this permission stands and need not be renewed for ongong work and publications. This permission is granted to Mario Pazzaglini, Ph.D.

Date and sign the letter, include your full name and address, and send to the address noted above.

Also indicate clearly if you do, or do not, want your name used in publication.

Symbolic Messages: An Introduction to a Study of "Alien" Writing

Mario Pazzaglini, Ph.D.
91 pages.
1991: Newark, DE: PZ Press.

... When we approach an extra-human or extra-terrestrial script we are left with many unknowns. (When we say extra-human we mean of an origin outside of the homo sapiens species; when we say extra-terrestrial we mean from sources besides this planet).

1. We do not know the language or its structure of grammar. It could have a totally foreign structure that cannot be conceived of by us humans with our particular kind of intellect and consciousness.

2. We do not know if symbols themselves refer to concepts, ideas, words, syllables, letters, or even none of the above.

3. We do not know if the script has any meaning at all; is it just someone's private unconscious babble, an art form, or simply made to evoke certain internal states, emotions, ideas, etc. 4. We do not know if there are comparable forms already known. Some examples of extra-human or extra-terrestrial scripts are felt to be "Egyptian" or "Sumerian". Most often those making these claims and comparisons seem to have little or no knowledge of the languages involved. In one instance a script which was offered as an alien script, turned out to be some possibly unconscious or, more perversely, a consciously reproduced rendering of the script used in the dictation of the Book of Mormon...

5. We don't know where the script came from. It could be from any source, for example:

a. seen and copied from a terrestrial source

b. seen and copied from an extra-terrestrial source

c. same as a. or b. but seen and remembered and therefore open to memory error and psychological (conscious or unconscious) manipulation...

d. a script is seen, as in one case, "in a book" given to the person by "an angel-like creature" and this exposure later "inspired" dictation through "telepathy" of writings in the same or similar script as seen in the book. The subject in this example had no idea of what any of the writing meant.

e. A foreign language is dictated through "telepathy" and written down in phonetic script (e.g. "ah-kaza-mee-ka-doon"). Here the script is on our own alphabet but the meaning is totally obscure...

f. A script or message is "dictated" directly or by "telepathy" with no previous input.... g. Finally, there are some instances where objects are found purporting to be of actual alien origin and having on them alien script...

... We forget in modern languages, especially in English, that languages can have exceedingly complex structures and sounds totally foreign

to us, exemplified, for example, by clicks (!) in some African tongues. Words like nouns may not always be "spelled" the same way as their form changes in relation to their grammatical use (e.g. Latin: amicus = nominative case = friend, amicum - objective case - to a friend).

We should therefore approach scripts with an attitude similar to the one generated upon first seeing the Grand Canyon; it's a very big phenomenon and God only knows what it is or what it contains. We need to use a large menu of possibilities and consider that some possibilities may not even be on our menu. Premature decipherment can be very misleading. Scripts that do yield to easy decipherment may be false or spurious; and not from an alien source but from the head of a hoaxer or naive "receiver".

... Some General Principles

1. Things can change when they pass through a human psyche.

2. Things can combine in the psyche to form other things, the result being a complex interweaving of many elements of input and internal processes over time and place.

3. Certain symbols and forms can be spontaneously and separately formed by all human psyches. It is a rule of thumb that the more profoundly unconscious an evoked image may be, the more it will tend to project onto the environment and the more it may be experienced as powerful and alien. Once this kind of experience occurs, it is extremely difficult to let go of it as a passing thought, and there is a strong tendency to weave it into a belief system.

4. Any one archetypal and especially complex symbol system generated separately more than one time, could be powerful evidence of an external source.

5. If a script is a real script it probably should be easy or somewhat easy to write and read by its native users, unless a ritualistic or ceremonial use is intended. .....

We never really "see" reality, we only reconstruct a model of it. If an alien intelligence "sent" a message, it would have to pass through a human psyche and thereby be left with a human imprint. We see, by and large, only through the eyes of our own histories, biology, and expectations. This entire issue is a well-known philosophical and psychological issue, but can easily be forgotten as we assume that what we are handed by another person as "the alien script" is really a perfect report, issued only through the receiving psyche and then passed onto us without change. This is most true in cases of "channeled" scripts and scripts seen and then remembered. Each psyche, except perhaps for the best trained, adds a bit of itself to every observation; "reality" is constantly constructed and reconstructed by us. Who knows if were being visited by "outside" entities, parts of ourselves, interpenetrating beings of another dimension or ourselves in other times and places.

Another issue bought out here is the problem of understanding an "alien" psyche. Our psyche, our thoughts, feelings, moods impulses, and motivations, certainly spring from the facts of our neurological structure and our place in space and time. Our mental apparatus is built in a certain way, and to conclude that all intelligences in the universe shares our form of thoughts, feelings, motivations, etc. is surely the epitome of ethnocentricity. We need, therefore, consider that if an alien intelligence actually exists, we may not have the slightest notion of what it is, or what it "thinks" especially as we unwittingly attempt to construct an understanding of it with our own human apparatus.

Further, if an alien intelligence were to "transmit" to a human psyche certain symbolic systems, the resulting recording of this by a human psyche should surely not be considered an actual or "accurate" rendering of the original symbol system. Add to this the possibility of multidimensional beings (existing beyond the three space and one time dimensions that we inhabit) and the problem of accurate transmission of symbols develops by leaps and bounds into near incomprehensibility. In this way, the study of received scripts and alien symbols certainly exemplifies and provides a model for the entire area of understanding alien intelligence.

In the simplest scenario other entities in our dimensional systems of space-time come to us in "nuts and bolts" or "real" craft, land and hand us a "real" book. Quite possibly the real case is a far stranger story, involving all we know or only suspect about our own psyches, the nature of physical realities and the beings that possibly inhabit this universe. All we can do is collect data, sift out our prejudices and attempt to see what is really there.

BUZZES AND SMELLS IN STRIEBER'S MAJESTIC

By R. J. Durant

Abstract - Persinger's Temporal Lobe Epilepsy hypothesis for UFO abduction reports is discussed with emphasis on his list of typical symptoms. A method of applying the list to analyze first-person accounts of abductions is demonstrated, using Strieber's book Majestic as an example. If abductions result from TLE episodes, their recall from memory should retain the tell-tale symptomatology.

A persistent hypothesis to explain the abduction experience is that the abductee suffers from temporal lobe epilepsy. Jacobs (1) discusses the issue in some detail and dismisses it on various grounds, including the fact that the main proponent of the hypothesis failed to study a population of abductees. Jacobs has a client diagnosed as a temporal lobe epileptic, but she showed no abduction symptoms during a seizure he observed in a hypnosis session. Moreover, the client experienced 125 seizures during a period of several days due to the unanticipated reaction of a drug she was taking to control the TLE. However, TLE remains one of

the few testable hypotheses for abductions, and deserves continued careful consideration.

The temporal lobes of the brain control what are often called the "higher functions" of the mind, namely, "... accessing declarative memory, the conscious or active recall of not only what was learned but when and where it was acquired, and with attributing personal meaning or significance to the constant stream of sensory input. " (2)

The person suffering these temporal lobe seizures tends to have experiences that can be characterized as mystical or paranormal, or to have a sense of very special purpose in life, or he imbues unusual events with great and unrealistic meaning. These are not merely vague and generalized feelings. Often they are extremely intense and at times are described as "more real than real."

In some instances the symptoms are so frequent and vivid that a formal diagnosis of temporal lobe epilepsy is possible. However, Persinger (3) has demonstrated that there exists a continuum of temporal lobe lability, and that this lability is positively correlated with mystical and paranormal experiences. This conclusion leaves open the possibility that abductees may be temporal lobe epileptics, but functioning on the continuum beyond our present ability to detect in the clinical environment.

As with any medical condition, the person afflicted is not likely to seek help unless the condition is painful or debilitating. A positive diagnosis of TLE is possible, but a negative diagnosis is speculative. It is not within the state of the art of today's medical technology to reach a definite conclusion that any given patient does not have TLE.

Whitley Strieber, author of the books Communion (4), Transformation (5), and Majestic (6), underwent two series of tests for TLE. Both showed negative results. Per the remarks above, and by his own admission, that still leaves open the possibility that he does suffer from the condition, but that the TLE episodes occur only sporadically. It is certainly to Strieber's credit that he went to such extreme lengths to preclude a psychiatric foundation for his abduction experiences.

In addition to the general characteristics of temporal lobe function listed above, there exists a set of intriguing specific symptoms of the epilepsy. They are as follows: (2)

1.Paranormal/mystical experiences

2.Enhanced imaginings, especially since childhood

3.Widening affect

4.Vestibular (floating, low frequency vibration) sensations

5.Anomalous smells

6.Intense episodes of personal meaning

With this set of symptoms in mind, I scanned most of Strieber's writing, including the horror fiction and his nonfiction, but with particular emphasis devoted to his three UFO and abduction books. My goal was to determine if there exists in that body of writing a clear and obvious emphasis on language or themes reflecting the six symptoms of TLE.

Strieber's works dealing with subjects other than UFOs and abductions reveal none of the symptoms.

Communion and its sequel Transformation can fairly be said to be continuous reiterations of symptoms 1,2,3,4 (floating), and 6.

Majestic is a fictionalized rendering of the Roswell crash and its aftermath. It should be distinguished from the previous two books, which are veridical and autobiographical, dealing specifically with the author's abduction experiences. One would expect Majestic to present no more TLE symptoms than the rest of Strieber's deliberate fiction. The hypothesis urged here is that if the abductions result from TLE episodes, their recall from memory and reduction to writing will retain the tell-tale symptomatology.

My analysis shows that most of the six symptoms are present, but in greatly reduced intensity, in Majestic where compared to Communion and Transformation. But oddly, symptom 4 appears powerfully in complete form, with floating as well as low frequency vibrations, and so is symptom 5, anomalous smells, which is nearly absent in the earlier works, but repeatedly erupts here.

Indeed, so common are references to these two symptoms in Majestic that I have systematically culled them out of the text and listed them serially below. Perhaps their concatenated, seemingly obsessive use is merely a literary device. (Strieber did not reply to my written inquiry on this question.) Certainly Strieber is a master writer perfectly able to invoke all the tricks of his trade to create moods or develop themes, but the relentless use of anomalous sounds and smells in his text appears strained and unnatural.

I do not conclude that Whitley Strieber is a temporal lobe epileptic, "labile" or otherwise. That would be a leap of logic involving, among other things, an unquestioning acceptance of Persinger's model. Instead, the purpose of this article is to alert the EAT research community to the set of symptoms published by Persinger, who has spent a great deal of time applying the TLE hypothesis to a variety of anomalous phenomena. In addition, my method of analyzing Strieber's writing might serve as a guide to researchers who wish to pursue the TLE hypothesis.

Thus the scope and intent of this article is very narrow. It is not meant to "medicalize" abductions or to stigmatize abductees as epileptics. Indeed, my opinion, which I intend to elaborate in the future, is that the TLE symptoms result from either accidental or deliberate interaction with highly energetic electromagnetic fields.

The items that follow show each instance I found in Majestic where a vibrating sound and/or smell appears. Neither the sounds nor the smells are anomalous in the sense of being injected into an inappropriate context, but rather by their obsessive use. A synopsis of the scene is followed by the quotation in capital letters, and the page number is given in parentheses.

1. Bob Ungar contemplating the eerie silence at the scene of the crashed disc: THEN HE REALIZED THAT THERE WEREN'T EVEN ANY INSECTS BUZZING AROUND HERE. (38)

2. The first appearance of the aliens during Wilfred Stone's infancy: THIS VOICE WAS DAMPENED BY A SOUND THAT COULD ALMOST BE HEARD, A DEEP BUZZING THAT SEEMED TO PULSATE IN THE GUT AND CHEST,

TO CARESS THE HEART AND SLOW THE BLOOD. (81)

3. First appearance of aliens, again: EVERY FEW MOMENTS THERE WOULD BE AN ANGRY BUZZ AND THEY WOULD SAIL A FEW FEET THROUGH THE AIR. (81)

4. First appearance of the aliens, again: MONICA WRINKLED HER NOSE. THERE WAS A OVERPOWERING ODOR COMING WITH THE DANCERS, A STINK OF MOLTEN SULFUR. (82)

5. Wilfred's sister Monica is being attacked by the aliens: I REMEMBER HOW SHE BREATHED WITH A HISSING BURR. (83)

6. The aliens have captured the infant Wilfred and are applying a device to his head: I HAD TO GET IT OFF BUT SHE WAS HOLDING ME AND HISSING. . . (83)

7. Same event, Wilfred watches the aliens attack Monica: MONICA SHRIEKED. I SAW HER IN A BLAZE OF LIGHT AND SMELLED BURNING HAIR AND BURNING CLOTH. (83)

8. Aliens end abduction of infants Wilfred and Monica: WE WERE RETURNED TO THE PORCH AMID A GREAT CLAMOR OF BUZZING WINGS. (83)

9. Female alien, supervising inspection and torture of Army squad members, produces vision of Jim Collins' chosen bride: WITH HER SHE BROUGHT A BEAUTIFUL SCENT, THE ODOR OF GARDENIAS ... (116)

10. Wilfred Stone's first visit to the site of the crashed disc: A BREEZE BROUGHT AN UNUSUAL SMELL, A SORT OF SULFUROUSNESS MIXED WITH DECAY. (145)

11. Same event: FLIES BUZZED AROUND THEM. (145)

12. Wilfred Stone reminiscing about Sophie Tuttle, an agent he had controlled during his work with OSS: HE EVEN SMELLED HER PERFUME. (150)

13. Stone recalls his first time in the crashed disc: THE ROOM WAS TINY AND HOT AND IT STANK, SOMETHING HE HAD NOT NOTICED AT FIRST. HE DESCRIBED THE SMELL AS BEING A MIXTURE OF SULFUR AND SOPHIE'S PERFUME. (151)

14. Stone inside the crashed disc, meets an alien: HE SMELLS OF SULFUR I THOUGHT AT FIRST, BUT THEN I NOTICED SOMETHING ELSE FAMILIAR ABOUT THE ODOR. (155)

15. Stone at the crash site: SOON THE SMELL OF SPAGHETTI AND MEATBALLS FILLED THE CAMP. (160)

16. Stone at the crash site: THE SMELL OF THE ALIEN BODIES DRIFTED THROUGH THE CAMP. (161)

17. Stone at the crash site: EVEN RUBBERIZED CANVAS CAN ONLY HOLD IN SO MUCH STINK. (161)

18. Stone is transporting the dead alien: I ALMOST GAGGED, THINKING OF THE RUBBERIZED STINK OF THE BODY BAGS THAT HELD THE ALIENS. (163)

19. Stone at the crash site, onset of alien visit: THE NIGHT WAS ALSO EXTRAORDINARILY QUIET, SO QUIET THAT I COULD HEAR THE HISS OF THE MATCH . . .(163)

20. Stone has an encounter with the aliens, then flies from the crash site to the town of Roswell and to the AAF Base: AND THEN THE STREET ENDS AND THERE ARE GREAT HANGARS AROUND ME AND LIGHTS BUZZING WITH JUNE BUGS AND MOTHS . . . (165)

21. Stone still flying: I HAD A BUZZING IN MY HEAD. IT GOT RAPIDLY SO LOUD THAT IT HURT. INVOLUNTARILY I CLAPPED MY HANDS TO MY TEMPLES BUT THE SOUND WAS INSIDE. I COULDN'T PROTECT MYSELF FROM IT. IT BEGAN TO SHRIEK LIKE A DESPERATELY STRAINING MOTOR. (166)

22. Stone still flying: THEN THE BUZZING GOT LOW AND I FELT AS IF I WAS SWIMMING IN BUTTER. THERE WAS A SMELL LIKE BURNING RUBBER. (166)

23. Stone still flying: THE BURNING RUBBER SMELL WAS STRONG NOW. (166)

24. Stone still flying: THE BUZZING CHANGED TO A NOISE LIKE CONTINUOUSLY SHATTERING GLASS, A CRASHING THAT WENT ON AND ON. (166)

25. Jim Collins, on leave from the Army, rushes to visit Kathy O'Mally, per the instructions of the aliens: KATHY AND JIM WENT DOWN TO THE END OF THE BLOCK, WALKING IN THE INTOXICATING SCENT OF THE GARDENIA. (179)

26. Same: THE ODOR CALMED JIM AND MADE KATHY SEEM FAMILIAR AND ACCESSIBLE. (179)

27. Jim and Kathy together: SHE BEGAN TO SMELL OF AN ANCIENT AND PURE ESSENCE. JIM COULD NOT PERCEIVE THIS ODOR CONSCIOUSLY BUT IT AFFECTED HIS DEEPEST SELF. HE BECAME ALMOST MAD WITH DESIRE. (181)

28. Jim and Kathy sexual foreplay: IT SMELLED VERY STRONG THERE. (183)

29. Stone opens a bag containing the body of a dead alien: THE SMELL WAS DREADFUL. (194)

30. Another bag opened: THE ODOR WAS OVERPOWERING. (198)

31. Stone and a mortician are attempting to remove the garment in which the alien cadaver is dressed: SO LET'S FIGURE OUT HOW TO GET THIS DAMN COVERALL OPEN AND GET ON WITH IT BEFORE WE BOTH SUFFOCATE. (199)

32. Stone carrying corpse in his car enroute to Los Alamos, alien encounter begins: A SOUND STARTLED ME--ECHOING IN THE SILENCE, CARRYING FROM FAR AWAY. IT ROSE, DESPERATE, A WOMAN'S SCREAM ... N0. A RABBIT BEING ATTACKED BY A HAWK. (206)

33. Onset of encounter: THEN THERE CAME A BUZZING, LOW AT FIRST AND INSISTENT, THE KIND OF THING YOU FELT IN YOUR CHEST RATHER THAN HEARD WITH YOUR EARS. (206)

34. Onset of encounter: THE SOUND GOT LOUDER...INSTINCTIVELY I CLAPPED MY HANDS TO MY HEAD AND RAN FOR THE CAR. (206)

35. Onset of encounter: THE BUZZING GOT LOUDER, BEGAN TO PULSE IN MY EARS. (206)

36. Onset of encounter: THE BUZZING GOT LOUDER AND LOUDER AS I SCRABBLED (sic). (206)

37. Onset of encounter: THE BUZZING BECAME AN ANGRY WHINE. (206)

38. Onset of encounter: NOW IT WAS A ROAR, SHATTERING, MASSIVE. (206)

39. After encounter, Stone sitting in roadside diner: I'D ALREADY ORDERED MY BURGER WHEN I NOTICED THE INTENSE BUZZ OF CONVERSATION AROUND ME. (209)

40. An alien appears at the foot of Stone's bed. WILL CALLED OUT AGAIN BUT THERE WAS ONLY MORE HISSING. (236)

41. A meeting in President Truman's office breaks up: THERE WAS A LOW BUZZ OF CONVERSATION AS PAPERS WERE GATHERED AND BRIEFCASES SNAPPED SHUT. (260)

42. Luckman, a pilot killed in an attempt to attack an alien craft, is in alien territory: THE AIR STANK OF SEWAGE. (269)

43. Luckman, only four lines later: HE COULD SMELL THE IODOFORM. (269)

44. Luckman, still in the alien infirmary: A SMELL OF SULFUR HAD BEEN ADDED TO THE MEDICINAL STENCH OF THE ROOM. (270)

45. Luckman, punches an alien, perhaps: HE WENT OVER, FELT IT. REAL. SNIFFED IT. SMELLED STRONGLY OF SULFUR AND SOME KIND OF PLANT. GARLIC? CELERY? NO WAY TO BE SURE. (270)

46. Female alien confronting Luckman: SHE CAME AT HIM, HER VOICE BUZZING, HER FINGERS DARTING. (273)

47. Luckman still in the grip of the aliens: THE AIR SMELLED STRONGLY OF HUMAN BLOOD. (274)

48. Onset of encounter between Wilfred Stone and alien with human form: THEN I SMELLED SOMETHING AWFUL. I WAS THUNDERSTRUCK. A FAMILIAR AND TERRIFYING ODOR OF SULFUR CLUNG TO HER. (288)

49. Same encounter: THAT SMELL, THAT SMELL! IT WAS A WOMAN, THOUGH, AN ORDINARY WOMAN! (288)

50. Same encounter: I THOUGHT I HEARD HER MAKING A SOUND, A FAINT WHISTLING. (288)

51. In the grip of the aliens: THEY WERE ALL AROUND ME, CARESSING ME WITH THEIR SOFT HANDS, THEIR SMELL THICK IN MY NOSTRILS. (292)

52. The aliens ask Stone to remove his fishing boots. When he refuses the boots become hot, thus forcing him to comply: I SMELLED BURNING RUBBER. (293)

53. Stone in the grip of an encounter: SEEKING FOR THE SCENT OF WATER, I SMELLED THE AIR. (298)

54. Same encounter: AGAIN I SMELLED THE PARCHED AIR. (298)

55. Same encounter: NO SOONER HAD I BEGUN TO RELAX THAN THERE WAS A TREMENDOUS RATTLING NOISE IN THE DISTANCE. (299)

56. Same encounter: THERE WAS AN URGENCY IN IT, LIKE A STARVING PRISONER INHALING THE AROMA OF THE JAILER'S SOUP. (299)

57. Same encounter: I DRAGGED MYSELF ONTO THE SURFACE, WHICH I FOUND TO CONSIST OF TIGHTLY MATTED GRASS, BRIGHT GREEN. I INHALED IT ... (302)

58. Same encounter: A SMELL CAME TO ME ON THE AIR -- OR RATHER, A SENSATION (302).

59. Nicholas Duke, primary narrator of the novel, describing the effect Wilfred Stone had on him: IT SENT A JAGGED EDGE OF FEAR THROUGH ME, AS IF I HAD SCENTED DEATH. (303)

60. The aliens allow Stone to view himself in the crib: WILL COULD SMELL HIS BABY FRESHNESS, COULD HEAR HIM, SEE HIM. (304)

61. Stone returns to the womb: HE SWAM INTO THE FLUID OF HER AND DRANK HER AND SMELLED HER ESSENTIAL FLOWER, AND WAS FILLED WITH THE TASTE AND SENSE OF HER. (306)

References:

1. Jacobs, David M.: Secret Life. Simon & Schuster, New York, 1992. See pages 296, 333.

2. Persinger, Michael A., Ruttan, Leslie A., and Koren, Stanley: "Enhancement Of Temporal Lobe-Related Experiences During Brief Exposures To Milligauss Intensity Extremely Low Frequency Magnetic Fields", 1989, pages 3,41, Neuroscience Laboratory, Department of Psychology, Laurentian University, Sudbury, Ontario P3E 2C6, Canada.

3. See BAE Vol. 1 No. 6, September, 1990, for an excellent review of publications by Persinger pertinent to TLE and its relation to EAT. Proper citations for Persinger's works are contained therein, and thus are omitted in this paper to save space.

4. Strieber, Whitley: Communion: A True Story. Morrow/Beech Tree Books, New York, 1987.

5. Strieber, Whitley: Transformation: The Breakthrough. Morrow/Beech Tree Books, New York, 1987.

6. Strieber, Whitley: Majestic, G. P. Putnam's Sons, New York, 1989

THE ITALIAN MARTIANS: AN EARLY ALIEN ENCOUNTER

Hilary Evans sent along the following. Hilary originally wrote this for The Skeptic, a Manchester (UK) publication; it was reprinted in Fortean Times 67, and now here.

To read the American UFO literature, you would think the Americans invented the alien landing scenario; but the Italian case of Rosa Lotti, on 1 November 1954, anticipates all but a few of them, and offers an unsurpassed wealth of detail.

Since it was All Saints' Day, Rosa woke at 6:30 to go early to mass at Cennina church, carrying with her a bunch of flowers to offer the Madonna. She also carried her shoes and stockings so as not to soil them on the way. As she passed through a wood, she was surprised to see through the trees a strange object. Though she had no idea what if might be, she could probably have continued on her way if two little creatures, half the height of a normal man but perfectly human-like in appearance, had not suddenly appeared.

They spoke to her in a language she could not understand, grabbed the flowers and stockings from her hands, deposited them in their "rocket", and then produced a small tubular object which they pointed at her as if to photograph her. At this point Rosa began to feel uneasy, and started to move away. The creatures made no attempt to restrain or follow her. Looking back from a turn in the path, she saw them still standing by their "craft." That was the last she saw of them as she continued on her way.

A simple peasant, 40-year-old Rosa was a respectably married mother of four. Investigators found no reason to suspect a tendency to hysteria or hallucination. It was her parish priest who, when she told him of her experience, associated it with "*dischi volanti*" (flying saucers) and suggested that the creatures she had met were "*i Marziani.*"

Whatever the explanation for her experience, it remains one of the most appealing, as well as one of the most enigmatic of "encounter" cases. "I hope that one day or another they manage to capture one of these beings," observed Rosa's husband in a 1977 interview, "then we would know that my wife was speaking the truth."

BOOK NOTICE: THE INTERRELATIONSHIP BETWEEN MIND AND MATTER

The Interrelationship Between Mind and Matter
edited by Beverly Rubik, Director
The Center for Frontier Sciences
$20.00 (paper), 281 pages.
ISBN 0-9633272-0-8

The press release for this book describes it as follows: A "multidisciplinary collection of papers addresses novel perspectives and research on consciousness at the frontiers of biology, engineering science, medicine, parapsychology, philosophy, physics, and psychology. Composed of 15 papers by distinguished scientists and scholars from 6 nations, this book challenges the notion of a split between mind and matter as well as mind considered to be an epiphenomenon of brain function. It is a unique compilation of research that gives voice to a newly emerging science of the mind-matter interrelationship, a frontier area of science that is not yet mainstream."

Maralyn Teare provided the following review:

The Interrelationship Between Mind and Matter masterfully edited by Beverly Rubik , Director of The Center for Frontier Studies at Temple University is a bold and courageous leading edge compilation of 15 pioneering multidisciplinary papers. Individually and collectively the theories and research proposed build a bridge to what has always been inextricably linked. This is a "must" for mainstream and scientific readership alike. As a primary source book or companion to other work being done in this area, it offers us a rare opportunity to witness primary research in progress. It is a wake-up call to all who care about bridging the split, and refuse to accept the paralysis of the status quo. Most of all, it is the beginning of seeing "the face of God" in the pieces of data previously discarded that didn't fit a reductionistic model - ANOMALIES. It entices, teases and excites us back into innocence with a childlike wonder and curiosity. It is prologue and a preparatory primer to what is to come - a paradigm shift of enormous proportions that will have an impact on every area of human life. It will be on The Clinton's Camp David reading list I'm sure - why not yours?

Some of the papers:

MAPS, PERCEPTION, AND REALITY, David Turnbull

PROGRESS AND PROBLEMS IN PSYCHOKINESIS RESEARCH, Helmut Schmidt

CONSCIOUSNESS, RANDOMNICITY, AND INFORMATION, Brenda J. Dunne and Robert G. Jahn

NONLOCALITY IN COMPLEX SYSTEMS: A WAY OUT OF ISOLATION? Walter von Lucadou

MEDITATION AND MIND/MATTER K. Ramakrishna Rao

MULTIPLE PERSONALITY DISORDER: A WINDOW INTO THE ORGANIZATION OF CONSCIOUSNESS, Frank Putnam

MODERN MEDICINE AND THE RELATIONSHIP BETWEEN MIND AND MATTER, Larry Dossey

VOLITIONAL EFFECTS ON A BACTERIAL SYSTEM, Beverly Rubik

A QUANTUM THEORY OF CONSCIOUSNESS, Henry P. Stapp

THE ELUSIVITY OF NATURE AND THE MIND-MATTER PROBLEM, Brian D. Josephsen

EVOLUTION AS EXPANSION OF COHERENT STATES, Fritz-Albert Popp

LITERATURE REVIEW: COMPARING TRANCE CHANNELING AND MULTIPLE PERSONALITY DISORDER

Differences between trance channeling and multiple personality disorder on structured interview.
Hughes, Dureen J.
Journal of Transpersonal Psychology, 1992, Vol. 24, No. 2, 181-192.

Abstract

Trance channeling is often equated with multiple personality disorder in Western psychological thought. The Dissociative Disorders Interview Schedule (a structured interview) was administered to ten trance channels and the results were compared with those of twenty MPD patients which have been shown to be typical of MPD across North America. Subjects also completed the Dissociative Experiences Scale. Results show that none of the trance channels could be diagnosed as multiples based on lack of secondary features of MPD as well as overall profile. While dissociative processes underlying both MPD and trance channeling may be similar, differences seem to exist with regard to etiology, function, control and pathology.

...

MPD and trance channeling may appear very similar to a casual observer in that there are at least two distinct personalities sequentially inhabiting or controlling the same body in each case. Further, it would seem that trance channels fit the DSM-III-R criteria for MPD, i.e.: "the existence within the person of two or more distinct personalities or personality states (each with its own relatively enduring pattern of perceiving, relating to, and thinking about the environment and self)" and "at least two of these personalities or personality states recurrently take full control of the person's behavior" (American Psychiatric Association [APA], 1987, p. 272). Earlier ethnographic and EEG research with trance channels (Hughes, 1991; Hughes & Melville, 1990) raised questions as to whether or not the phenomena of "channeling" could indeed be understood in terms of multiple personality disorder.

Accordingly structured interviews were conducted with ten trance channels using the Dissociative Disorders Interview Schedule (DDIS). developed by Ross and Heber (Ross, 1989, pp. 314-30) to determaine the dgree of overlap between the complex of symptoms that charactterizes MPD, and the phenomenological expierence of the trancechannels. These results were compared with the DDIS scores of twenty MPD subjects as set forth by Ross, Heber, Norton and Anderson in their 1989 article comparing patients diagnosed with MPD, schizophrenia, panic disorder, and eating disorder. In his 1989 book on MPD, Ross has further stated that these results (pp. 330-34 in that publication) are typical of MPD as it presents throughout North America.

All subjects also completed the Dissociative Experiences Scale (DES), developed by Bernstein and Putnam (1986), in order to measure the frequency and the number of different types of dissociative experiences among trance channels. Median DES scores and median numbers of items endorsed were compared for the group of trance channels and two groups of subjects whose scores were reported by Bernstein and Putnam (1986). These latter two groups consisted of twenty MPD subjects, and thirty-four normal adults.

...

DISCUSSION

The results presented above indicate that trance channels cannot be characterized as suffering from psychogenic amnesia, psychogenic fugue, depersonalization disorder, somatization disorder, depression, borderline personality disorder, or schizophrenia. They seldom have histories of substance abuse, physical abuse or sexual abuse . Despite the fact that three of the ten channels would have met the strict DSM-III criteria for MPD, I believe that none of them can be validly diagnosed as multiples based on lack of secondary features of MPD as well as overall profile. MPD has been characterized as "the great imitator in psychiatry" (Ross, 1989, p. 94) because patients are polysymptomatic and often have numerous previous diagnoses as well as long mental health care histories. The subjects of this study did not fit this overall profile, either individually or collectively.

... It is also interesting to note that the trance channels averaged nearly twice the number of supernatural experiences as did the MPD subjects in light of the fact that the presence of these experiences differentiates MPD from other diagnostic groups (Ross, 1989, pp. 108, 332). ... It would seem that while supernatural/ESP experiences may indeed differentiate MPD from other diagnostic groups, they are found in a variety of other (non-pathological) contexts, and should not, therefore, be considered inherently symptomatic of mental pathology.

With regard to the DES scores (Table 4), it would seem that while these subjects clearly engage in dissociative behavior at the far end of the dissociative continuum (i.e. "co-consciousness"), as a group they do not experience the types of dissociative phenomena queried about on the DES more often than normals. This suggests that rather dramatic forms of dissociation (co-consciousness) can exist independently of not only other types of dissociative expierences, but also a high degree of overall dissociation. This may call into question the concept of a single, naturally occurring dissociative continuum, without negating the fact that people who have experienced severe trauma (such as those with MPD) do tend toward a large number of different types of dissociative experiences, and have these experiences with some frequency.

...

[on Etiology]

It has been widely recognized that MPD is a psychobiological response to overwhelming trauma during early childhood. The form this trauma takes is severe and repeated physical and sexual abuse. ... Trance channeling, on the other hand, is an activity which its participants believe promotes personal growth and development through the experience of altered states of consciousness. It is very often learned behavior – a skill that is routinely taught to adults with no history of physical or sexual abuse. The form that this training takes is meditative in nature, utilizing visualization techniques, and is often done within the context of trance channeling classes (Hughes, 1991).

CONCLUSIONS

These DDIS and DES data indicate that trance channels differ in highly significant ways from subjects with multiple personality disorder. Trance channels cannot be presumed to be multiples despite the fact that both groups exhibit co-consciousness (extreme dissociative behavior). Trance channels do not exhibit a high degree of psychopathology (DDIS results), nor do they experience a high frequency or large number of different types of dissociative experiences (DES results), but they do experience trance states and extrasensory and supernatural experiences. While both trance channeling and MPD are predicated on dissociation at the level of mental process, they differ with regard to etiology, function, control and pathology. For multiples dissociation with co-consciousness is idiosyncratic and compulsive, while for trance channels the dissociative experience with accompanying co-consciousness is culturally contextualized and under the conscious control of the practitioner. It is suggested that the independent variable with regard to psychopathological aspects of dissociation is whether or not the dissociative activity is trauma-induced, rather than where the activity might lie on a dissociative continuum.

LITERATURE REVIEW: RECENT ABSTRACTS OF INTEREST

The feeling of a presence and verbal meaningfulness in context of temporal lobe function: factor analytic verification of the muses?
Persinger MA Makarec K
Brain Cogn 1992 Nov;20(2):217-26

We hypothesized that the feeling of a presence, particularly during periods of profound verbal creativity (reading or writing prose or poetry), is an endemic cognitive phenomenon. Factor analyses of 12 clusters of phenomenological experiences from 348 men and 520 women supported the hypothesis. We conclude that periods of intense meaningfulness (a likely correlate of enhanced burst-firing in the left hippocampal-amygdaloid complex and temporal lobe) allow access to nonverbal representations that are the right hemispheric equivalents of the sense of self; they are perceived as "a presence." The relevance of our results to the theories of Jaynes, Bear, Edelman, and MacLean is discussed.

Enhanced incidence of "the sensed presence" in people who have learned to meditate: support for the right hemispheric intrusion hypothesis.
Persinger MA
Percept Mot Skills 1992 Dec;75(3 Pt 2):1308-10

If the "sensed presence" is the transient intrusion of the right hemispheric equivalent of the left hemispheric (and highly linguistic) sense of self, then any process that facilitates interhemispheric electrical coherence should enhance these experiences. As predicted, the "ego-alien intrusion" (sensed presence) factor was specifically and significantly elevated in 221 people who had learned to meditate (65 to 70% were involved in Transcendental Meditation) compared to 860 nonmeditators. Variants of a sensed presence were more frequent in female than in male meditators and were particularly evident in left-handers who had learned to mediate. The effect size suggests that learning a meditation technique is counterindicated for subpopulations, such as borderline, schizotypal, or dissociative personalities, who display very fragile self-concepts.

Right hemisphericity and low self-esteem in high school students: a replication.
Lazure CL Persinger MA
Percept Mot Skills 1992 Dec;75(3 Pt 2):1058

A total of 26 Grade 9 and 24 Grade12 boys and girls were administered the Rosenberg self-esteem questionnaire and Vingiano's hemisphericity questionnaire. Greater right hemisphericity was associated with lower self-esteem. The strength of the effect (r = 0.52) was comparable to previous studies involving university students and supports the hypothesis that persistent input of negative affect from right hemispheric activation adversely influences the affective component of self-concept.

Relative right temporal-lobe theta activity correlates with Vingiano's hemispheric quotient and the "sensed presence".
Munro C Persinger MA
Percept Mot Skills 1992 Dec;75(3 Pt 1):899-903

Measures of monopolar alpha and theta rhythm activity over the left and right temporal lobes were correlated with the subjects' hemisphericity (Vingiano) scores, temporal lobe signs, and concurrent subjective experiences during partial sensory deprivation. There was a positive association (rho = .49) between the scores for right hemisphericity and the relative amount of right/left theta rhythm but not right/left alpha rhythm activity. Significant intercorrelations between right hemisphericity, an history of ego-alien intrusions and experiences of a sensed presence, "detachment from the body," and fear during the recordings were noted. These results support the hypothesis that this class of mystical experiences is encouraged by hemispheric mismatch in temporal-lobe theta activity.

EEG alpha activity and hallucinatory experience during sensory deprivation.
Hayashi M Morikawa T Hori T
Percept Mot Skills 1992 Oct;75(2):403-12

The relationship between hallucinatory experiences under sensory deprivation and EEG alpha activities was studied. Each of seven male students lived alone in an air conditioned, soundproof dark room for 72 hours. When hallucinatory experiences occurred, the students pressed a button at once. If they could not press the button during the experience, they were required to press it two times when the hallucinatory experience was finished. Spectral analysis was performed on the consecutive EEG samples from just before button-presses to 10 min. before them, and the average alpha band amplitudes were obtained for the four epochs (0-.5, .5-2, 2-5, 5-10 min.). For the single button-presses, the amplitude of alpha band increased 2 min. before the button-presses. Right-hemisphere EEG activation was observed in the occipital area for the double button-presses. The results suggest an association between the hallucinatory experiences under sensory deprivation and the amount of EEG alpha activity.

Hemisphericity style and belief in ESP.
Roig M Neaman MA
Psychol Rep 1992 Dec;71(3 Pt 1):995-1000

108 students were classified as preferring either a style of left or right hemisphericity using Zenhausern's Preference Questionnaire. The students then completed two scales designed to measure belief in extrasensory perception (ESP). Students who scored as preferring a right style scored higher on belief in ESP than those who preferred a left style. The results are consistent with previous findings which suggest a connection between right hemisphere functions (e.g., imagery) and belief in ESP.

Interpretive sets, expectancy, fantasy proneness, and dissociation as predictors of hypnotic response.
Silva CE Kirsch I J Pers
Soc Psychol 1992 Nov;63(5):847-56

College students with no prior experience of hypnosis were assessed for fantasy proneness and dissociation. In a totally separate context, they were subsequently tested for their interpretations of hypnotic suggestions, hypnotic response expectancies, and hypnotizability. Contrary to Spanos and Gorassini's (1984) hypothesis, strategic enactment of suggested responses was rarely reported, and its endorsement was not correlated with hypnotic responsiveness. Suggestibility was significantly predicted by fantasy proneness and response expectancy, but not by dissociation.A path analysis suggested that the relation between fantasy proneness and hypnotizability was partially mediated by expectancy.

Imagination and dissociation in hypnotic responding [comment]
Bowers KS
Int J Clin Exp Hypn 1992 Oct;40(4):253-75

A neodissociative model of mind is better equipped than a social-psychological model to deal with the complexities of hypnosis, and of human behavior generally. It recognizes, as Coe's (1992) model does not, that behavior can be more automatically activated than strategically enacted. In particular, Coe's emphasis on human behavior as purposeful and goal-directed does not distinguish between goal-directed behavior that serves a purpose, and goal-directed behavior that is performed on purpose. It is this distinction that permits goal-directed behavior to be dissociated from a person's conscious plans and intentions. In addition to offering a critique of Coe's "limited process" view of hypnosis, 4 main points are made in the interest of developing a slightly modified, neodissociation view of hypnosis. First, it is argued that goal directed fantasies are more limited in their ability to mediate hypnotic responding than is commonly appreciated; as well, they do not seem to account for the nonvolitional quality of hypnotic responding. Second, it is argued that hypnotic ability is not unidimensional, with compliance and social influence more apt to account for the low than for the high hypnotizable's responsiveness to suggestion. *Third, compared to low hypnotizables, the hypnotic responsiveness of high hypnotizables seems more likely to result from dissociated control. In other words, for high hypnotizables, hypnotic suggestions may often directly activate subsystems of cognitive control.* [*my italics – ed.*] Consequently, the need for executive initiative and effort to produce hypnotically suggested behavior is minimized, and such responses are therefore experienced as nonvolitional. Fourth and finally, while goal-directed fantasies typically accompany hypnotically suggested responses, they are in many cases more a marker of dissociated control than a mediator of suggested effects.

Fantasizers and dissociaters: data on two distinct subgroups of deep trance subjects.
Barrett D
Psychol Rep 1992 Dec;71(3 Pt 1):1011-4

This study delineated two subgroups of highly hypnotizable subjects. The first (n = 19) entered trance rapidly, scored high on absorption, and described hypnosis as much like their rich and vivid waking fantasy life. The second subgroup of 15 took time to achieve a deep trance, saw hypnosis as very different from any prior experiences, and were more likely to exhibit amnesia for both hypnotic experience and waking fantasies.

Types of high hypnotically susceptible individuals and reported attitudes and experiences of the paranormal and the anomalous.
Pekala RJ, Kumar VK, & Cummings J (1992)
Journal of the American Society for Psychical Research, 86, 135-50

Parapsychological and anomalous experiences, feelings, beliefs, and hypnotic susceptibility were evaluated in 575 student subjects using the Harvard Group Scale of Hypnotic Susceptibility, the Altered States Experiences Questionnaire, and the Cognitive Preference Questionnaire. High-hypnotizable subjects were found to have more psi-related feelings, experiences, and beliefs than low hypnotizables. Ten percent of high susceptibles were particularly prone to report paranormal experiences.

EXPERIENCERS' SECTION

I would like to respond to recent discussions on whether unwanted UFO contact can be resisted (BAE Vol. 3 #3,5 and Vol. 4 #1). I rather agree with Ann Druffel that Richard Boylan may have missed the mark. The issue originally raised, as I see it, was not "*should* contact be resisted" but "*can* contact be resisted." Nonetheless, I think that Boylan's point of "should contact be resisted" merits discussion.

I have found that my experiences, both desired and undesired, act as powerful catalysts for adaptive growth. The life skills and attitudes that I carry to and from my experiences tell me a great deal about my reality and reveal opportunities for change and growth. Even the most repellent experiences carry the germ of unrealized potential shrouded in a riddle, a koan, or an image. To follow this line of thought, you may think that I am about to say "all abduction experiences should be undertaken, whether desired or undesired." Not so.

It is my contention that each must take his or her own meaning from the experience. Each must learn, despite the difficulty involved, to become author and pilot of their own experience. To that end, successful avoidance techniques are essential tools for building the skills necessary for control. It is from the activity of exerting or gaining control that growth and adaptive skills spring: as much so as through submission to the experience. The trick is to be able to develop one's powers of discernment and control to a point where one may truly judge which circumstances (if any) warrant participation or avoidance.

So, as I see it, the rules are very simple: very much like those which operate on this plane of reality. It is far too simplistic to say "all abduction experiences are good" or "bad." One must learn to be the judge of each individual case and to participate or resist as one sees fit. To successfully resist an encounter is as valuable an adaptive exercise as to fruitfully participate in one. Each experience carries its own message to the Self, and each may stretch Self's perception of its limitations. In either case the boundaries of one's perceived potential are pushed farther out. And so, it really doesn't matter if one person chooses to submit to all contact, and another chooses to resist all. Through either approach each has the opportunity to derive the life lesson they most need at that moment, and that is all that is relevant.

My warmest thanks go to the counsellors and therapists who recognize the importance of this and who make it their life's work to help experiencers to understand those lessons. Best regards to you and your readership.

Chris McLachlan

About
Bulletin of Anomalous Experience

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Bulletin of Anomalous Experience is a networking newsletter about the UFO abduction phenomenon and related issues, for mental health professionals and interested scientists. BAE is a forum for presentation of ideas and information, and debate of same. Thus, contributions are encouraged. Comments on anything you see here, brief or lengthy and detailed; articles from the literature you think are relevant to this field; notices of books or journals; opinion pieces. Write! Our editorial policy was best described by Hilary Evans, who said we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the marketplace, inquiring and suggesting, not asserting or insisting." We publish most anything, whether we agree with it or not, as long as it's on topic. We have recently begun an "Experiencer's Section," in recognition of the fact that experiencers have a valuable perspective (as well as a considerable stake) in the discussion.

Instructions for Participating

If you are sending me correspondence regarding items in BAE, or a contribution for publication, unless you clearly state to the contrary I am assuming that you are providing permission to print all or part of it here (at my discretion). If you wish to send me a confidential or personal letter, that's fine too, but please specify in your letter that it is not to be printed. (Most of the time this is obvious, but better safe than sorry). Please indicate if your contribution is appropriate for the main body of the newsletter, or for the "Experiencer's Section." Lengthy contributions are also welcome on IBM-compatible diskettes (5.25 or 3.5 inch). I am currently running Word for Windows 2.0, but I can work with WordPerfect 5.0 and ASCII (text) files.

Subscriptions

Subscriptions are now open to pretty much anyone who is interested. We used to limit subscriptions to "mental health professionals and interested scientists," but liberal use of Xerox machines made that restriction meaningless.

The costs for subscriptions and back issues goes up as of the 1993 issue: Subscriptions are now $25 per calendar year; sets of back issues for 1990 and 1991 are available at $25 per year. (I have held the line on subscriptions for the three years BAE has been in operation, despite three increases in postal fees in Canada and numerous other cost increases. This is still a non-profit operation, despite the fee increase!)

My bank is no longer charging exorbitant fees for processing cheques drawn on U.S. banks, so that medium of exchange is OK. Money orders are always welcome. Make either payable to "David Gotlib, M.D.," not to the Bulletin.

Copyright Information

BAE on the WELL

We used to present a selection of articles from each issue on the WELL (Whole Earth 'Lectronic Link), a computer conferencing system based in California. This service ended with Volume 4 No. 1.

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